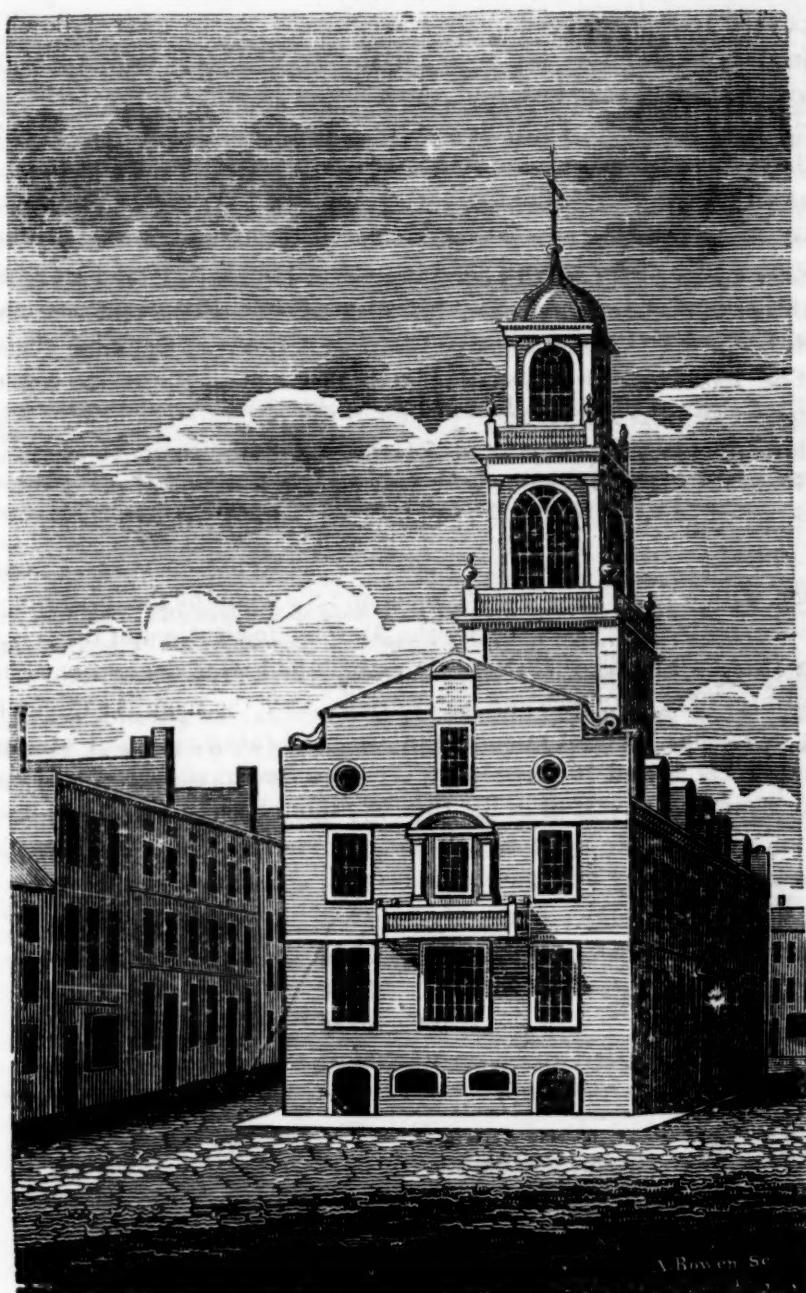


THE AMARANTH.

VOL. I.

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NO. IV.



OLD STATE HOUSE : BOSTON. MASON'S HALL.

THE OLD STATE HOUSE was first erected, says Shaw, "for government business, at the head of King (State) street, and was consumed by fire, in 1711. In the year following, a new brick building was raised on the same spot, and met a like fate on the 9th of December, 1747 ; when some of the records, and other public papers were destroyed. It was repaired in the year following in its present form, and is in length one hundred and ten feet, in breadth thirty four feet, and three stories high. On the centre of the roof is a tower, consisting of three stories, finished according to the Tuscan, Dorick, and Ionick orders. From the upper story is an extensive prospect of the harbor, into the bay, and of the country adjacent.

The lower floor of the building served for a covered walk for any of the inhabitants. On this floor were kept the offices of the clerks of the Supreme Judicial Court and Court of Common Pleas. The rooms over it were occupied by the General Court, the senate in one, and the representative body in the opposite chamber. The third story was appropriated for the use of the committees of the General Court. On the lower floor were ten pillars of the Dorick order, which supported the chambers occupied by the Legislature.

The large Hall, formerly occupied as the Representatives' Chamber, with a part of the Senate room and the whole of the third story, were rented and fitted up by the Masonic institutions of this city, in 1821. The Hall is elegantly embellished : the decorations and furniture are very rich and appropriate, and the room is sufficiently capacious for most masonic purposes ; it measuring 43 feet 2 in. by 32 feet 2, and 16 feet high. Perhaps for convenience, it is not surpassed by any Hall in the country, though there are many presenting, at least, a much handsomer exterior. All the masonic bodies in the city meet here, viz :—

St. John's Lodge.	Chartered 5733.	Meets 1st Tues.
St. Andrew's,	" 5756.	" 2d Thurs.
Massachusetts's	" 5770.	" last Friday.
Columbian,	" 5796.	" 1st Thurs.
Mt. Lebanon,	" 5801.	" last Mon.
St. Andrew's Chapter,	" 5769.	" 1st Wed.
St. Paul's do.	" 5818.	" 3d Tues.
Council of R. M. (Established)	5812	" last Wed.
Encampment,	" 5805.	" 3d Wed.
Grand Lodge,	2d Wed. in Dec. March, June and Sept.	
Grand Chapter,	2d Tuesday in Dec. June and September.	

MASONIC DISCOURSE.

BY GILES F. YATES, ESQ. OF SCHENECTADY, N. Y.

—PART III.—

I do not wish to be misunderstood on this subject ; we do not claim to be the *only* dispensers of charity ; but we do claim and enjoy privileges peculiar to ourselves. The charities of other institutions are for the most part, local and exclusive, confined to the inhabitants of particular districts and to particular sects. Not so the charity of the consistent mason. The aspirations of his generous soul, are not limited by the barriers of nature, politics or religion. Hence the worthy mason in distress finds friends where others find enemies. Is he at a returnless distance from the land of his fathers, the mysterious yet well known *token* proves a passport to his relief.^a

a Numberless instances might be adduced to illustrate this part of the subject. From those on record, and to which we have at present access, we only give the following : "In the year 1748, Monsieur Preverot, a gentleman in the navy, was shipwrecked on an island, whose viceroy was a Freemason. In his destitute condition, he presented himself to the viceroy, and related his misfortune in a manner which completely proved that he was no impostor. They made their relation to the masonic institution known to each other and embraced as brethren of the same order. The viceroy loaded him with presents, and gave him as much money as was necessary for carrying him to his native country."

"In the battle of Dettingen, in 1743, one of the king's guards having his horse killed under him was so entangled among its limbs that he was unable to extricate himself. While he was in this situation, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of life. The French soldier having, with much difficulty, made himself known as a mason, the dragoon recognized him as a brother, and not only saved his life, but freed him from his dangerous situation."

"A Scottish gentleman, in the Prussian service, was taken prisoner at the battle of Lützen, and was conveyed to Prague, along with four hundred of his companions in arms ; as soon as it was known that he was a mason, he was released from confinement ; he was invited to the tables of the most distinguished citizens ; and requested to consider himself as a Freemason, and not as a prisoner of war."

During the American revolution, a citizen on board a privateer, was captured by the British, and the whole crew imprisoned at Edinburgh.—The following night, after their imprisonment, a Lodge held its communication near the prison. During the time of refreshment, some of the brethren visited the prisoners. This American manifested himself to be a Mason, and was recognized as such. During the same evening he was permitted to visit the Lodge and associate with the craft. By the friendly aid of the brethren, he was liberated from confinement, had the freedom of the city, and shortly after was sent back to his country and family."

By its magic power, the barbarous pirate is converted to a friend, the merciless savage to a kind protector. Does he languish in captivity, a brother's arm is nerved for his *assistance*, breaks his iron manacles asunder, and restores him to his home, for the embrace of a loving wife, and the sweet assiduities of his beloved children! When the demon of war, with sword unsheathed, displays his blood stained banner, bids man assume his barbarous nature, and plunge the deadly weapon in the heart of his fellow man, then the mason's extended arms avert the fatal blow ; for his banner is the banner of love ! He knows—he feels

'Tis Godlike, from untimely death to save ;

A sorrow soften'd or a sigh repress'd,

Surpasses all that armies ever won."—*Parnell.*

The blessings of rescued humanity, shed a lustre round his path, more pure and effulgent than the halo which glimmers round the brow of the warrior.

Our system regards all the human race as members of one great family, as having the same origin, the same nature, and the same destination. All distinctions of rank, lineage, colour or nativity, are alike unknown. The man who wields the sceptre of empire, and the humblest subject of his realm, meet upon the *level* and part upon the *square*. Those jarring dissensions which characterize political and religious sects, are banished from the Lodge.—Within the walls consecrated to true masonry, the monster discord, that cursed fiend, dare not "rear his horrid head," to disturb the harmonious labours of the craft.

I know many are ready to reprobate the *christian* mason, because he extends the hand of fellowship to the follower of Mahomet, and claims affinity to the persecuted and despised *Jew*. Christians !

"A masonic brother, who escaped from Ireland, during their last national difficulties, protected the whole crew from a pirate, by his knowledge of masonry."

"An American was on board a British vessel on a passage to Europe. The vessel was captured and taken to Brest. This was at the time when Bonaparte was in possession of Egypt. The crew, therefore, were sent to Alexandria, and put into close confinement. A man was seen to pass the street by the prison, wearing a sash of many colours. The American believing it to be a Masonic Badge, wanted nothing but an opportunity to make himself known as a mason. Soon, however, it happened the same person, wearing the same sash, came to the prison. This person proved to be the principal officer of the city, and recognizing the American as a mason, took him to his own house ; paid his passage in the first vessel, gave him sixty crowns, and dismissed him. Who would not wish, for humanity's sake, principles, which produce such an effect, might be more generally understood."

do you not, ought you not, to admit into your houses of worship, those with whom you disagree on points of faith? Why then censure us? Such censure is as inconsistent as it is illiberal; it is inconsistent with those principles of universal good-will which your religion inculcates and demands, and its benevolent founder enforced and exemplified. Mark the whole tenor of his life, a life of unremitting benevolence. His kind offices were extended alike to Gentiles and Jews, to publicans and sinners as well as his disciples, to his enemies as well as friends; and in perfect accordance with his own illustrious example, were all the doctrines he taught, and all the parables he uttered. Let one suffice. You remember the fate of the Jewish *b* traveller, wounded and stripped of his very raiment by a ruthless band of plundering ruffians, and left on a public highway helpless and almost expiring. A priest, whom chance directed that way, beholds the hapless sufferer, but no ray of soft compassion melts his icy heart, or stops him in his course. A Leviite next beholds him: he too, deaf to the voice of humanity, unheeding passes by. But although thus slighted by men of his *own* country and his own religion, a Samaritan no sooner hears his groans than he hastens to him, administers the cordial cup of affection, pours into his bleeding wounds the mollifying oil, and supplies his every want. The conduct of which of these three, did the prince of peace recommend, and which, think you, most merited the title of neighbour—of brother.

It is a vulgar error that Freemasonry imposes a religious creed upon its professors. In christian countries, they acquiesce in, and adapt some of their rites to the christian faith; yet as such, they have no exclusive religious code. Every brother is left to his own judgment in regard to particular forms and tenets, yet he is required to adhere to those essential principles in which all good men are agreed. *c* The Holy Bible is the *great light* in Masonry; and all our principles, so far from militating against, perfectly harmonize with, the truths and maxims contained in its inspired pages. Hence no atheist, or base libertine, dare contaminate with his unhallowed tread, the *sanctum sanctorum* of our temple: such can never gain

b Luke x. 30, &c.

c What is here said, is more particularly true of *ancient masonry*, properly so called. Some of the orders of Knighthood and other *modern* degrees, which have an intimate connection with certain facts recorded in the New-Testament, are calculated exclusively for the meridian of christendom; and he who strictly fulfills the obligations they impose, must be something more than a *nominal christian*.

admittance there, without the most glaring perversion of our principles, and the grossest violation of vows the most sacred and solemn. And while the mason is taught to acknowledge the existence of the *grand master* of the Universe, and to reverence his great and sacred NAME, he is also bound in an especial manner and by the strongest sanctions, to act upon the *square* with his fellow brethren—to be true *d* to his government—“keep a tongue of good report”—and circumscribe his hopes and desires with the *compasses* of rectitude and honor: in a word, to practise every virtue which adorns and ennobles the human character, and fly every vice which sullies and degrades it.

Such, I solemnly aver, are the legitimate effects, such the happy tendency of the masonic institution; and if these effects, in particular instances, fail to be produced, the failure is attributable not to the institution itself, but to the fallibility and depravation of the world. It certainly is not our fault, that there are those “whose hearts never beat with the rapture of love, whose affections never throb to the voice of friendship, whose sympathies never vibrate to the cry of affliction, whose sensibilities never thrill to the melody of joy.”

Freemasonry, while it enforces the strictest rules of morality, does not exclude that innocent mirth, those rational gaieties which give zest to social intercourse. How pleasant to retire for a season from the noise and bustle of the world, to enjoy the sweets of undisturbed tranquility! How pleasant to be called from labour to refreshment: to bid a short adieu to the troubles and cares of life, and spend a few hours in social converse and in social joy! This plea-

d Dr. Robison's “Proofs of a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of the Freemasons, Illuminati,” &c. is a work, artfully contrived to raise ill-founded suspicions in the public mind, respecting masonry. We do not deny, that the Illuminati made use of the cloak of masonry to screen their designs; but we do deny, that they were identical with the society of Freemasons. But why any further comments on this subject, when the Doctor himself confesses, that “Freemasonry is innocent of all these things—it has been abused.” To be *good* and *true*—true to our Creator, ourselves and our country, is the first lesson in which the initiate is instructed; and in addition to the laws of God and civil society, which are equally binding on all men, the mason is bound not to engage in *plots, rebellions or conspiracies*. The single fact, that kings, princes and rulers, from the highest to the lowest; that the wisest and best of men have been active members of the masonic institution, methinks would be sufficient to silence every suspicion. That such men should recommend and zealously promote the interests of an institution, tending to subvert all civil order and overturn the governments of their native country, is a manifest contradiction in terms.

sure, this delightful employment, is a peculiar province of Freemasonry.

When the *free, elect and accepted*, shall be *summoned* by the *grand Tyler* death, to the *Lodge* on high, may we all possess the *celestial passwords*, and gain admittance into the *holy of holies* of that *temple* “not made with hands, eternal in the heavens!”—FI.

JULY.

BY JAMES GRAHAME.

SLOW move the sultry hours. O, for the shield
Of darkening boughs, or hollow rock grotesque !

The pool transparent to its pebbly bed,
With here and there a slowly gliding trout,
Invites the throbbing, half reluctant, breast
To plunge : The dash re-echoes from the rocks ;
Smoothly, in sinuous course, the swimmer winds,
Now, with extended arms, rowing his way,
And now, with sunward face, he floating lies ;
Till, blinded by the dazzling beam, he turns,
Then to the bottom dives, emerging soon
With stone, as trophy, in his waving hand :
Blythe days of jocund youth, now almost flown !
Meantime, far upon the windings of the stream,
Where o'er the narrowed course the hazels meet,
The sportive shriek, shrill, mingled with the laugh,
The bushes hung with beauty's white attire,
Tempt, yet forbid, the intrusive eye's approach.

Unhappy he, who, in this season, pent
Within the darksome gloom of city lane,
Pines for the flowery paths, and woody shades,
From which the love of lucre, or of power,
Enticed his youthful steps. In vain he turns
The rich descriptive page of Thomson's muse,
And strives to fancy that the lovely scenes
Are present : So the hand of childhood tries
To grasp the pictured bunch of fruit, or flowers,
But, disappointed, feels the canvas smooth :

So the caged lark, upon a withering turf,
 Flutters from side to side, with quivering wings,
 As if in act of mounting to the skies.

At noontide hour, from school, the little throng
 Rush gaily, sporting o'er the enamelled mead.
 Some strive to catch the bloom-perched butterfly,
 And if they miss his mealy wings, the flower
 From which he flies the disappointment soothes.
 Others, so pale in look, in tattered garb,
 Motley with half-spun threads and cotton flakes,
 Trudge, drooping, to the many storied pile,
 Where thousand spindles whirling stun the ear,
 Confused : There, prisoned close, they wretched moil.
 Sweet age, perverted from its proper end !
 When childhood toils, the field should be the scene,—
 To tend the sheep, or drive the herd a-field,
 Or, from the corn fields, scare the pilfering rooks,
 Or to the mowers bear the milky pail.
 But, Commerce, Commerce, Manufactures, still
 Weary the ear ; health, morals, all must yield
 To pamper the monopolising few :—
 'Twill make a wealthy, but a wretched state.
 Blest be the generous band, that would restore
 To honour due the long-neglected plough !
 From it expect peace, plenty, virtue, health :
 Compare with it, Britannia, all thine isles
 Beyond the Atlantic wave ! thy trade ! thy ships
 Deep-fraught with blood !

But let me quit such themes ! and, peaceful, roam
 The winding glen, where now the wild-rose pale,
 And garish broom, strew, with their fading flowers,
 The narrow greenwood path. To me more sweet
 The greenwood path, half hid 'neath brake and briar,
 Than pebbled walks so trim ; more dear to me
 The daisied plat, before the cottage door,
 Than waveless sea of widely spreading lawn,
 'Mid which some insulated mansion towers,
 Spurning the humble dwellings from its proud domain.

ADDRESS,

Delivered at a public installation of the officers of *Menominie Lodge*, at Green Bay, Michigan Territory, December 27, A. L. 5827; By Br. HENRY S. BAIRD, W. M. [Communicated.]

Brethren and Friends:

Actuated by good will, (which is imprinted on the heart of every good Mason,) I beg leave to congratulate you upon the return of our annual festival. That we may thus continue to assemble for many years, in harmony, peace and prosperity, and respectfully celebrate the arrival of this day; and that on such occasions, our Lodge may as now, be honored with the presence of our fair sisters and fellow citizens, is the fondest wish of my heart. For so long as we are thus attended, we are sure of their approbation, than which, no higher evidence of the value and worth of our institution, can be given or required.

We have just witnessed the ceremony of installation. Altho' this is attended with much solemnity, yet it is but one of the minor, or secondary objects of our profession. It is not in vain parade or outward show that masons exult. But by the ceremonies we use, and the emblems we wear, we are reminded of the nature of our society, and the degree of veneration and respect due to it and to its tenets. Neither is it in the *name* of Masonry, that its beauty or excellency consists. It is the *principles* which are inculcated, and the *practices* which are required, that point it out as a society possessed of genuine purity and merit. Masonry is the offspring of Heaven; the patroness of the sciences, and the promoter of peace, concord and happiness.

Let ignorance, falsehood and depravity, hurl their sharpest arrows and reiterate their envious railings against our venerable institution, still it will shine forth with redoubled lustre, and stand as an evidence to present and future ages, of its own intrinsic value, and the malignity of its defamers. The superstructures and monuments erected by Masonic institutions, may, by the hand of time, decay and crumble into ruins; the marble of which they are composed may moulder into dust, and all impress be erased from the crumbling stone: but Masonry, based as it is, upon virtue, will, like Christian religion, withstand the shock. When the sun shall have been blotted from the firmament; when earth and its inhabitants shall have passed away, this society will be formed in another and a better world, never more to be dissolved!

I might easily point out to you thousands of instances of charity and benevolence, originating with Lodges and masons. I might prove to you that numberless individuals have been relieved and succoured from poignant distress and grief, through the instrumentality of Freemasonry. But we do not, as Masons, pride ourselves in publishing to the world the charitable acts of our institution. It is our greatest pleasure to know that the hungry are fed, the naked clothed, and the wanderer and sufferer relieved and provided for. And he who does all this, although it may be performed in secret, yet the great Architect of the universe, who seeth the work, will not fail to bestow the reward openly.

When you see a man borne down and oppressed by care, sickness and sorrow, who has drunk deeply of the cup of adversity, and is unable longer to earn his bread, relating to one who is blessed by providence with a full store, his touching tale of woe ; and have beheld the auditor moved by compassion, giving him a part of his substance and calling from his bedimed eye the tear of joy and gratitude ; have you not inwardly passed a benediction upon the head of the generous donor, and allowed him the approbation of your heart?

Forget not, then, that such is the conduct of a Mason toward the distressed. Forget not, that upon charity and benevolence is the Masonic edifice founded.

Many have in consequence of the occurrence of a recent event, endeavored to cast censure upon our institution ; and have labored to bring the whole fraternity into disrepute, alleging as a reason therefor, the mysterious disappearance of an individual, who it is said has published some of the secrets of Masonry. As to the whole transaction, we as Masons know nothing of it. We disclaim all knowledge concerning him and his acts, save that he had no character to loose, and was too indolent to earn his bread by honest industry : and that in all probability, so soon as he and his colleague, *gull* the world by the sale of his "books," he will again make his appearance to laugh at those who have purchased them. If he has unaccountably disappeared, I know of no principle by which this society should be accused of his abduction or concealment. One thing is certain, neither the character of the man, or the publication of which he is said to be the author, need for a moment induce the people to believe, he met his fate from the society of Masons. We alike despise the one, and disregard and defy the consequences of the other. Numerous *catch penny* publications of the like nature, have long since inundated all parts of Europe. Our institution has

for ages withstood the united attacks of calumny, detraction and falsehood ; the rancor of superstition and the subtle arguments of learned bigots. It has not only outlived those persons who have endeavored to bring it into disrepute, but it has existed and flourished longer than any other human society. It therefore cannot now be disturbed or injured by the wild and chimerical effusions of an unknown and profligate individual. A *Morgan* and a *Miller* may attack the edifice, the one to dictate and the other to promulgate, the world will still be ignorant whether it is true or false, for it is a maxim universally received, that the tongue of a liar can never be believed.

Brethren of Menominie Lodge:

Called upon, a second time, by you to fill the first office in your Lodge, and honored by your selection to address you, and this respectable audience, it affords me peculiar satisfaction in expressing my gratitude for your fraternal kindness. Accept my most unfeigned and most affectionate wishes for your individual health and happiness ; and may that peace and concord long subsist between us all, which has so happily united our Lodge, since I have had the honor of being a member of it.

And now, brethren, need I say more to you, who know the pure and heavenly principles of our order, to stimulate you to exertions in the good cause ? May you ever exhibit to each other that purity, affection and consistency, which are the foundation of our society, and that sympathy which relieves and cheers a brother in adversity. Let us turn which way we will, we can see humanity in suffering. Our sight is more frequently encountered by poverty and wretchedness, than the scenes of sunshine and happiness. Let our hearts then be prepared with sympathy, and our hands with charity; and remember that, that which is given in charity is but lending to the Lord. Let us be prompt in the discharge of all our duties, as good men and Masons, and particularly industrious in the cultivation of the essentials of our order, *beneficence* and *truth*. Thus shall we always be happy in our meetings: thus will Masonry shine with undiminised lustre, as long as the sun shall gild our days and the moon illuminate our nights.

Having for its *support*, wisdom, strength and beauty : for *adornment*, peace plenty and harmony ; and for its *cement*, secrecy, morality and brotherly love, what has our society to fear?

The noble structure will firmly stand, until "the pillars of the universe, shall be shaken, and the globe itself, yea, and all which it inherits, shall, like the baseless fabrick of vision, leave not a wreck behind."—*FINIS.*

MASONIC HALL--AUGUSTA, GEO.

[LAYING OF THE CORNER STONE.]

THE Corner Stone of the new Masonic Hall, to be erected in Augusta, Geo., was laid on Monday the 2d ultimo, by the Grand Lodge of that state, with appropriate ceremonies. At 10 o'clock, A. M. the brethren formed a procession at the Lodge Room, and proceeded to the City Hall, where they were joined by the Civil Authority, the St. Cecilia Society, and distinguished strangers then visiting the city, and moved, in the usual order, through Greene, Centre and Broad-streets, to the site of the intended Hall, passing through a Triumphal Arch erected for the occasion.

On arriving at the site of the building, the following Ode was performed by the St. Cecilia Society, in a most animating strain, and was followed by an appropriate and impressive prayer, by the Rev. Mr. Moderwell.

"Strike the cymbal,
Roll the tymball !"
Swell the note of grateful love ;
Heav'n rejoices !
Lend your voices !
Praise the ARCHITECT above.

God of glory !
The song of vict'ry,
Pæns loud are ever thine—
Cherubs singing,
Glad are bringing
Off'rings to JEHOVAH's shrine !

Lo ! in grandeur,
Deck'd in splendour,
See the Temple proudly rises !
Masonry triumphant gazes !
Where, red gleaming,
Ruin beaming,
Late was midnight terror spread.

Art combining,
Grace entwining,
CHARITY the corner stone :
Discord never
Can dissever
Fabrics rear'd on God alone !

FAITH and HOPE our chosen stay,
 Love illumes with mystic ray ;
 Truth and reason still combine,
 Still adorn the hallow'd shrine.

Praise, praise the Architect ! O praise !
 Hosanna ! Hosanna ! Hosanna !

The Most Worshipful Grand Master, (Hon. W. Schley, then directed the Grand Treasurer, pro tem. bro. J. S. Beers, to deposite within a cavity prepared in the Corner Stone for that purpose, various coins and other memorials of the present period, properly enclosed and sealed in a glass bottle, together with a copper plate containing the following inscription:

" This Corner Stone of a Masonic Hall, erected under the direction of S. Hale, A. Slaughter, T. I. Wray, B. D. Thompson, J. W. Wilde, R. R. Reid, W. T. Gould, A. M'Kenzie, J. C. Morgan, J. S. Beers, F. Ganahl, P. Bennoch, and T. G. Casey, Trustees of the Masonic Hall in the city of Augusta ; was laid on the 2d of June, in the year of our Lord 1828, and of the era of Masonry 5828, by Wm. SCHLEY, Grand Master, assisted by B. B. Thompsons, D. G. M. of the Grand Lodge of the State of Georgia ; in the presence of the Grand Lodge, convened for that purpose, and the subordinate Lodges, and other Masonic Institutions of the city :— also the Mayor and the members of the city Council, and a large concourse of brethren and other citizens. J. Crane and W. Thompson, Architects." And on the reverse, the following. " This Building, erected to God and dedicated to the holy St. John, is intended by the Masonic societies of Augusta, to subserve the cause of Charity, Friendship and Universal Benevolence."

The Corner Stone was then lowered to its proper station in due Masonic form, while the following Ode was performed by a full Choir.

Hail Masonry divine,
 Glory of ages shine!
 Long may'st thou reign !
 Where'er the Lodges stand,
 May they have great command,
 And always grace the land ;
 Thou art divine !

Great Fabricks still arise,
 And Grace the azure skies,
 Great are thy schemes !
 Thy noble Orders are
 Matchless beyond compare ;
 No Art with thee can share,
 Thou Art divine !

Hiram, the architect,

18

Did all the Craft direct
How they should build ;
Sol'mon, great Isr'el's king,
Did mighty blessings bring,
And left us ground to sing } *Corus 3 times.*

Hail, royal Art !

The most worshipful Grand Master then descended, and was presented by the principal architect, with the working tools, and having applied the Plumb, Square and Level, to the Stone, pronounced it to be well formed, true and trusty.

The Gold and Silver Vessels, were then delivered to the Grand Master, and he, according to ancient ceremony, poured the Corn, the Wine and the Oil which they contained, on the stone, saying:

May the all bounteous Author of Nature, bless the inhabitants of this place with all the necessities, conveniences and comforts of life—assist in the erection and completion of this building—protect the workmen against every accident, and long preserve the structure from decay, and grant to us all, a supply of the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be.—*Amen.*

The Grand Master then struck the Stone three times with a mallet, and the public grand honors of Masonry were given. He then delivered over to the architect, the various imprints of his profession, and addressed him thus:

Brother Architect,

To you I deliver the imprints of architecture, and intrust the erection of this edifice, and the superintendance of the workmen employed in it. Skill and fidelity are essential to the discharge of those duties, and I hope you will never permit the workmen to be in confusion for want of designs on the tressel board. None but good work is to be received, and that which is unfit for the building, you are to reject. And let your conduct among the workmen be such as will stand the test of the Grand Overseer's square ; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former days, be rejected and thrown aside as unfit for that spiritual building, that house not made with hands eternal in the heavens.

To which the principal Architect replied :—

I accept, with pleasure, the trust reposed in me, and shall endeavor, to the best of my abilities, to discharge the duties assigned me ; hoping that my exertions may be crowned with approbation, and that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The M. W. Grand Master then delivered the following address, which riveted the attention of a very numerous and respectable assemblage :—

My Friends and Brethren :

On that stone which has just been deposited, we hope, by the permission and assistance of Divine Providence, to rear an edifice, contrived by Wisdom, supported by Strength, and adorned by Beauty ; which, when completed, will be dedicated to God, to Masonry, and to Universal Benevolence.

To God, the great Architect of the universe ; the bountiful dispenser of all good, and the indulgent parent of frail, weak, wicked humanity—to that God in whom all masons, on their first initiation into our order, voluntarily profess to believe, and without which, no man can be admitted amongst us—and to that God whom all good masons obey, serve and adore. To Masonry, the moral hand-maid of religion and the great and efficient means of alleviating human distress—of disseminating the moral precepts of the religion of the Prince of Peace, and a type of the advent of the Messiah and the resurrection of the body, as clearly manifested in the ceremonies of the order. To Universal Benevolence, because Masonry is not confined in her charities to her own votaries, but is co-extensive with human misery : and although masons are in a peculiar manner bound to relieve each other in distress, yet the obligations under which they are placed to the rest of mankind, are in no way changed or impaired, but in a peculiar manner strengthened and enforced by the superadded obligations of Masonry ; and hence our lodges are dedicated to Universal Benevolence.

The ceremonies which you have just witnessed, may, to some, appear foolish and unmeaning. If there be any such in this assembly, the most essential service I can render them is, to advise them to join the Lodge and search the Scriptures, which are the great light of Masonry. There they will find that God himself, the essence of wisdom, did not deem it foolish to lay corner stones, or rather, thus metaphorically to allude to the Advent of the Saviour : “Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste to pass it over.” Isaiah xxviii; 16. And as regards the ceremonies themselves, they all have a sensible meaning in a spiritual point of view. When I applied the square, plumb and level to the stone, and pronounced it well formed, true and trusty, I stated what is true—that the stone is properly made, that it is square, plumb and level, and well fitted to sustain the superstructure to be erected.

But my friends, this is not all. This annunciation conveys to the mind of every well informed Mason, ideas of a nobler and a brighter character, and calls to his memory truths of a spiritual nature, the application of which tend to reform the heart and enlighten the understanding. In the Master's degree we have a beautiful allusion to the resurrection of the body, and in the Mark degree, to the rejection of the Saviour by those to whom he was sent, and of his finally becoming the head of the corner, notwithstanding such rejection.

"The stone which the builders refused, is become the head stone of the corner." Psalm cxviii, 22.

"To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it."—Rev. St. John, xi. 17.

These and many other passages of scripture to which I could refer, have particular relation to incidents which occurred during the erection of the first temple, pointing to that great event which the Jews looked for and still expect, and which we may say has long since come to pass. The stone which the builders refused possessed merits to them unknown, and it was therefore rejected, but this same stone was indispensable to complete the building, and it was brought forth with shouting and praise.

The great Redeemer was sent to his own and his own received him not. He possessed merits to them unknown, and they rejected him; but as the stone, which the builders refused, was brought forth with shouting and praise, and became the head stone of the corner of that splendid earthly house; so as we are instructed in the scriptures, Jesus Christ, although rejected by those to whom he was sent, is the head stone of the corner of that spiritual building, that house not made with hands, eternal in the heavens.

It is not my intention on this occasion to enter into a detailed explanation of these ceremonies. I have said enough to convey to every intelligent mind a conviction of their propriety, of the beautiful allegories they contain, and of their spiritual allusion to the great Captain of our salvation. "He that hath an ear to hear, let him hear." Rev. iii, 13.

Masonry has ever had to encounter hostile and inveterate prejudices; and even in this enlightened day, we find them existing among those from whom we had a right to expect better things and from whom I know we should receive a very different considera-

tion, if they would permit themselves to understand the subject : but it is said, Morgan revealed your secrets, you have destroyed him or conveyed him from his home and his country ; you are bad men, teaching corrupt doctrines, and there is no good in you. These are serious charges, and well calculated to have an influence on weak and uninformed minds ; and, for the sake of the argument, we will admit them to be true, so far as they apply to the individuals concerned in that transaction. Some young masons who had not zeal according to knowledge, did thus act ; and what does this prove ? Certainly nothing against Masonry or its principles. The errors of a few misguided fanatics in masonry, should no more condemn the principles of masonry, than the errors of a few of those who profess to be the followers of the Lamb, should condemn the benign principles of the religion of Jesus. I once heard a minister of the gospel declare to his people from the sacred desk, that they might do what pleased them : "you may," said he, "commit murder, theft, adultery, you may do all these things, and yet your heavenly Father will bring you in at last ! but I would not advise you to do these things !" Judas, who was chosen by Christ himself, betrayed his Master, and Peter denied his Lord. Will any man stand up in this congregation and have the hardihood to declare, that these facts are evidence to prove that the christian religion inculcates such doctrines, and leads to the commission of such crimes ? God forbid ! No, my friends: they go to establish the authenticity and the purity of our religion upon the firmest foundation ; the weakness and frailty of our nature. They prove that, without the supporting grace of God, we can do nothing ; and point us to Him who once bore our humanity, knows our weakness, and is now imploring the Father to have mercy upon us.

Why then, I ask, should the errors or crimes of a few ignorant and corrupt masons be brought up in judgment against the principles of masonry ? Are they not to be judged by the same rule which is applied to religion ? Shall they not be judged by their fruits ? You do not condemn the religion of the Saviour, because some of its votaries commit crimes and blaspheme the name they once professed to adore : and, why should you condemn the principles of masonry, because a few bad men have gained admission into the Lodge, and committed crimes expressly forbidden by the principles we taught them ? You have no answer to this question that can satisfy an enquiring mind. You are forced to resort to your prejudices in order to withstand the force and the power of

truth ; and charity, that godlike virtue which we profess, tells me to pity and forgive. "Lord forgive them, for they know not what they do."

I would invite any intelligent, virtuous man, who harbors these prejudices, to join the Lodge ; study our principles, and judge for himself. If he will do so, and at the end of twelve months tell me that our institution is not contrived by wisdom, supported by strength, and adorned by beauty—that our principles are not based on the firmest foundations of morality, and supported by the doctrines contained in the Sermon on the Mount, then I will cease to advocate Masonry. A vulgar opinion has long prevailed that we are bound to sing the praises of masonry, though in our hearts we disapprove some of her principles. This is not true : if it were, the argument would be at an end, and our corruption would stand confessed. No ! my friends : every mason is at perfect liberty to express before the world his real opinions of masonry, and to approve or disapprove, as his judgment may dictate, or his conscience prompt. I am acquainted with a good man, of high standing in the community, who took the several degrees of masonry in rapid succession ; who has never since attended the Lodge or endeavored to understand the principles or tenets of the order, and who says that he can see no beauty in masonry, and that the whole appears to him a foolish and unmeaning ceremony. But is this an argument against us ? Can a blind man distinguish the colors of the rainbow, or a deaf man enjoy the luxury of that music ? How can this man comprehend doctrines he never heard, or be pleased with principles he does not understand ? As well might you introduce for the first time into one of your Churches, a native savage of the forest, pass him through all the ceremonies of your devotion, and then expect him to comprehend the mystery of godliness. That savage would see no beauty in your religion, and would have no idea of your principles, or the God you worship.

But Morgan has given you the secrets of masonry. Do you believe it ? For the sake of argument, I will admit all he has published to be true, although by the universal consent of mankind, a perjured man is not entitled to credit, and according to his own account he has perjured himself, and what have you ? You have certain signs, words and grips, and the ceremonies of initiation into the several degrees. Do these make you a mason ? Do they convey to your mind any truths or principles worthy to be treasured up in the heart, and practised in the life ? If this be masonry, do you believe that so many great, pious and worthy men, in every age and coun-

try, would be its votaries—contribute their money to its support, and their time and talents in the study and dissemination of its principles? Answer for yourselves—I answer, no!

But the way to test this matter is this:—Let some man commit Morgan's book to memory, and present himself at the door of any Lodge in the world, and claim admission. My word for it he will never pass the inner door. Masonry is founded on the oracles of truth, and professes faith in God, hope in immortality, and charity to all mankind. It professes to know and account for the manner in which the Pentateuch was preserved at the destruction of the first temple, and reclaimed at the building of the second; and to know the original and appropriate name of the word which was in the beginning, which was with God, and which was God. But let masonry be tested by the rule prescribed by Gamaliel to the persecutors of the Apostles. “If this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”—Acts v. 38, 39.

“And now Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings.”

“If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed in deed of men, but chosen of God and precious: ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God!”

“Brethren, this is the will of God, that with well doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.—Honor all men, love the brotherhood, fear God.”

The following Anthem concluded the ceremony:—

Almighty Sire! our Heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great architect divine!
This universal frame is thine.

That sacred place where three in one,
Compris'd thy comprehensive name;
And where the bright meridian sun
Was soon thy glory to proclaim.
All hail, &c.

On thy omnipotence we rest,

Secure of thy protection here ;
 And hope hereafter to be blest,
 When we have left this world of care.
 All hail, &c.

Grant us, great God, thy powerful aid
 To guide us through this vale of tears ;
 For where thy goodness is display'd,
 Peace soothes the mind, and pleasure cheers.
 All hail, &c.

The procession was again formed and moved to St. Paul's Church, where, after an appropriate prayer by the Rev. Mr. Talmage, Br. Robert R. Reid delivered an oration, fraught with the beauties of language and apt illustrations of the true character and tendency of Freemasonry. In the afternoon, the brethren and invited guests partook of an excellent dinner at the Planter's Hotel. Several sentiments were given, from which we extract the following :

The Masonic Hall of Augusta—May it long be the abode of “ friend-ship, morality, and brotherly-love.”

Masonry, wherever established—Like the dew of the morning, and the genial sun of the meridian, diffusing refreshment and comfort to the children of sorrow.

The Principles of our Order—Like the Diamond, they yield to no im-pression, but grow more brilliant, the more they are assailed.

By Br. V. Walker. Our M. W. Grand Master—Worthy of the place he fills.

By Br. J. S. Beers. The Commissioners of the Masonic Hall Lottery—To their zeal and perseverance, are we mainly indebted for this day's cel-ebration.

By Br. L. Brux. 'The memory' of De Witt Clinton—Though dead, his deeds live in the hearts of his countrymen.

The memory of the Widow's Son.

The memory of Washington, Franklin, and Warren—Pillars of Mason-ry, representing Wisdom, Strength and Beauty.

True Brethren, wherever dispersed—“ Distinct, like the billows, but one like the sea.”

By the R. W. Dep. G.M. B. D. Thompson—The 2d of June—Already rendered memorable by the opening fire of the Maham Tower in 1781, by which foreign tyranny was banished from our city—may the Edifice, the corner stone of which was this day laid, be a Maham Tower to the enemies of our institution.

THE MOTHER'S VISIT

TO THE TOMB OF HER DAUGHTER.

[Communicated.]

Sleep on, sleep on in death's embrace,
 I envy thee thy resting place ;
 I would not wish thee e'er again
 To tread life's cheerless path of pain.

The smile that thou wert wont to wear,
 In loveliness still lingers there ;
 And that dim'd eye, in beauty's sleep,
 Will wake no more, with me to weep.

Here thou art resting, by my side,
 As peaceful as the moments glide.
 Those lips for me would breathe a prayer,
 But ah ! the spirit is not there.

That gentle voice, by nature given,
 Whose sound was soft as breath of heaven ;
 Where is it flown ? The list'ning ear
 Will ne'er again its accents hear.

'Tis she, who oft, when thou hast slept,
 O'er thee a mother's watch hath kept,
 That here stands weeping o'er that brow,
 Seal'd in death's cold embraces now.

Hark ! 'twas her voice I heard ; it said,
 Why weep'st thou here, among the dead ?
 'Tis gone ! 'twas fancy ! light as air,
 That spake. Her spirit is not there.

Sleep on, in thy unconscious dream,
 How undisturbed thy slumbers seem :
 Oh ! that like thee, in peace, I may
 Be soon permitted here to lay.

Adieu ! adieu ! thou faded flower,
 I leave thee now, 'tis evening hour ;
 I shall be borne to the again ;
 And with thy sleeping dust remain.

My thoughts shall linger, when away,
 Around this silent house of clay ;

'Till death shall set my spirit free,
And lay this aching heart with thee.

S. A. T.

AN EXORDIUM.

[The subjoined exordium was prepared for the evening service of St. John's celebration, at East Cambridge, Mass. The series of Masonic Lectures, was delivered in recitation, before a very respectable association of brethren, in a style and manner at once chaste and elegant: affording to all present a repast pleasing and highly acceptable, and operating as an incentive to moral and useful improvement. The services were closed with that beautiful preceptive moral Charge, from the "Ancient Constitutions," so often listened to with deep interest and so much admired by the members of our institution.]

In the calm and serene stillness of the evening hour, at the close of St. John the Baptist's day; while, in the harmonious planetary system, Jupiter holds his station in the *South*, at a "high meridian;" together with those beautiful stars of night, Mars and Venus, bordering the horizon, in the *East* and *West*, of a brilliant hemisphere; and while the moon, merging its radiance with the constellations of the season—in its strength and beauty and splendor, patrols majestically the sublime *Arch* of heaven, we, respected and much honored fraternal associates, have assembled under this beauteous outspread canopy of the *solstitial* year, to celebrate the high *festival anniversary* of our Christian patron, *St. John*. And in a form and manner somewhat peculiar. In a place long consecrated to devotion, and with the responsibilities of "good men and true," are we here assembled, to perform our mystic rites, "brighten the chain of friendship," and excite our hearts to duty, on this auspicious and interesting occasion.

The hour is come and we proceed to *labour*. Our object is mutual moral improvement, excited zeal, social and happy fellowship; and while the *day* of prosperity, with its social and luxuriant enjoyments, shall last, may we be wise and consider: and when even the *night* of adversity shall come and encase, in its sittings and shadings of *mosaic*; the finished and fairest *statuary-work* of the Craft, may we, *never-the-less*, be vigilant and wise to "make our calling and election sure;" be ambitiously and worthily engaged in "the vocation wherewith we are called;" and fearlessly and faithfully persevere in the cause of humanity and benevolence; in con-

formity to the enjoined precepts and principles of our ancient and honorable Institution. Even so : that with an undeviating fidelity, worthy of all praise, we may honor the *patriarchal* government of our Order, respect its venerable traditions, adhere to its moral and beneficent precepts, cherish and cultivate its noble principles, and "hold fast to the profession of our faith," until the "silver cord be loosed, the golden bowl be broken, the pitcher be broken at the fountain and the wheel broken at the cistern ;" till the "dust return to the earth as it was, and the spirit to God who gave it."—So mote it be.

LAMENTATION

OF A WIDOWED MOTHER, ON BEING SEPARATED FROM HER CHILD.

[Communicated.

Sweet idol of thy mother's heart,
Then must I let thee go?
And from my darling Frederick part?
No ! I must answer no !

Whose little arms can clasp like thine,
When I retire to rest?
And who around my neck can twine,
And make me half so blest?

Oh, none ! Thy rosy lip and eye
Are treasures dear to me ;
And beauty no where I descry,
Like that which blooms in thee.

Then, sweetest, lay thy yellow head
Upon thy mother's breast ;
And sorrow's tears no more she'll shed ;
But smile thee into rest.

Come, let me view that cherub face ;
Those eyelids kiss to sleep ;
And peaceful, in thy fond embrace,
My faithful vigils keep.

AUGUSTA.

June 30, 1828.

ORIGINAL CHARGES.

[The following Charges were pronounced at the installation of the officers of a neighboring Lodge, on the 8th Jan. 5828.]

Charge to the Marshal.

Brother—Having been regularly appointed to the office of Intendant, and accepted the same, it is the good pleasure of the brethren that you be duly invested with this *Jewel*, the badge of your office. It is a perfect *square*; and as all our *jewels* and *emblems* constitute a “beautiful moral allegory” in Masonry, this, among the number in the chiefest class, teaches us to *act* upon the ‘*square* of justice,’ of social friendship, of active and fearless virtue, and of undeviating moral rectitude: cherishing thus the principles of our benevolent order; and adhering strictly and wisely, with integrity, fidelity and honor, to the *perfect* rules of our venerable Institution.

Your duty is to attend the members and visiting brethren, with acts of kindness and courtesy; providing always for their accommodation and comfort; to assist the officers in their respective labors, and bear their various dispatches; to arrange in good order and with correct taste, the regalia of the Lodge; to make known the disciplinary precepts of our ancient and honorable profession; and in all things, to conform discreetly to the good and exemplary regulations and valuable institutes of the Craft.

The seat assigned you is in the S. E., fronting the Secretary, and locally commanding. To that station are appended the truncheon and banner.

Charge to the Chaplain.

Rev. and R. W. Brother—It is the pleasure of the members, and our special duty, to invest you with this *Jewel*, (a golden serpent, in one convolution, on a field of azure,) the insignia and emblem of office, worn by the *Chaplain* of the Lodge. It is allowed to be an appropriate badge of distinction; as the *circle* was considered by our ancient brethren, to be a striking emblem of eternity, “without beginning or end.”

The duties of your office have reference to that of which this is emblematical: i. e., to officiate at the altar “with prayer and supplication;” to advise, counsel and direct, in the path of duty; to inculcate the moral and social virtues; to teach Christian benevolence; to point our views and lead our hopes to heaven; to instruct in righteousness, and solace the afflicted; and in the true spirit of *brotherly-love, relief and truth*, to cheer our labors, cherish our hap-

py fellowship, and offer up the oblations of a sincere and grateful heart, to our Supreme Benefactor. In the faithful discharge of these known duties, sir, we are well assured, as you have been, so you will still be constantly engaged--deeply interested.

We assign you a seat of honor in the east, and may the "good will of Him, who dwelt in the Bush," render the ministrations of your office a blessing to you and to us, and to the Fraternity in general; be effective to much good; be worthy of our masonic character and friendship; honorable to the liberal profession of our fathers, and auspicious to humanity and to the *sons of light*, throughout all the departments of moral Masonry.

ANECDOTE OF BRANDT.

The following interesting anecdote happily illustrates the importance of a knowledge of Freemasonry, in the most distressing and eventful scenes in military life: At the battle of the Cedars, thirty miles above Montreal, on the St. Lawrence, Capt. M'Kinsty, of Col. Paterson's regiment of continental troops, was twice wounded, and taken prisoner by the Indians. His intrepidity as a partisan officer, had excited the fears and unforgiving resentment of the savages. They determined to put him to death. Already had the victim been bound to the tree, and surrounded by the faggots intended for his immolation. Hope had fled; and in the agony of despair he had uttered that mystic appeal which the brotherhood of Masons never disregard; when, as if heaven had interposed for his preservation, the warrior Brandt understood and saved him. This Indian warrior had been educated in Europe, and had there been initiated into the mysteries of Freemasonry. Feeling the force of his obligations, he immediately preserved a brother's life, and ultimately obtained his ransom. Capt. M'Kinsty died in June 1822.

Will any man, possessing the feelings common to human nature, say that an institution, whose principles are capable of exercising such an influence over the boisterous passions of the savage, is an *evil to society*? Is not he who raises his arm against such principles, an enemy to humanity and dangerous to community? Does he not merit the contemptuous scorn of honest men? If the benefits of Masonry extend no further, it is clear they are of great service to the members.

MASONIC INTELLIGENCE.

ANNIVERSARY OF ST. JOHN, *the Baptist*.—The celebrations by the Fraternity the present season, were in a style of peculiar interest and elegance, and much to the honor of the Craft.

We rejoice to learn, from all quarters, that thrift and prosperity, unceasing zeal, devotedness, charitable distributions, and constant social happiness, have, the past year, marked the conventional labors of the brotherhood; that new Boards of Relief, Temples of Virtue, and Altars of Worship, have been instituted and consecrated to Beneficence, Morality and Devotion. And it is only where the croakings and fiendish bewailings of the depraved and profigate are heard, that it can be otherwise. Men, whom the Lodges have long since abandoned as unworthy, or who have abandoned themselves, (in mistakes and errors of ignorance or malevolence,) to the dull dispositional mopings of the *owl*, the obstinate stupidity of the *mule*, or the senseless worthlessness of the *drone*, may disturb our devotions and our duties for a time; but they must soon sink beneath the oppressive weight of their own turpitude and folly.—From them, philanthropy and devotion receive neither tribute nor reward, favor nor honor; and to them justly belong the armorials of scandal, the oblations of folly, and the *thousand and one vagaries* of presumption, ignorance and falsehood.

Celebration at Petersham, Mass.—The nativity of St. John the Baptist, was commemorated at Petersham, on the 24th June, by the members of Mount Ararat Lodge, with the brethren of the masonic family from neighboring and distant towns. A large concourse of spectators assembled to partake in the festivities and witness the exercises of the occasion. The procession, composed of pious and reverend clergymen, worthy and valuable citizens, and men whose characters in society are pledges of the value and utility of any object in which they unite, was formed at the house of Mr. Foster.—Appropriate and eloquent religious services were performed by the Rev. Mr. Thompson, of Barre. Anthems and portions of Masonic poetry, were sung by the choir of singers, and an ode by Mr. Perry, with great musical skill. An address was delivered by William Lincoln, Esq. of Worcester.

The numerous collection of members of the Masonic Association, the splendid but simple dresses and decorations of the order, and the union of the matrons and fair sisters, gave an imposing appearance to the interesting ceremonies of the association.

The festive board was enlivened with excellent sentiments and numerous toasts. Among them were the following :

The day we celebrate. Consecrated to the communion of kindred spirits.

The first christian patron of our order. A Ladder was seen in a vision ascending from earth to heaven.

The memory of De Witt Clinton. Let the enemies of Masonry show a better man.

The citizens of the state of New-York. May they be too wise to league with the King of Spain in persecuting her Freemasons.

The Temple of Masonry : Based upon the *rock of ages* and sustained by the unmouldering columns of *virtue, morality and religion*.

The brethren of the white apron. The *lamb* is the emblem of innocence.—Wolves in sheep's clothing are unknown among them.

Anti-Masonic Newspapers. None can digest their contents except they have taken the *degrees of dissimulation, dissipation and Morgaration*.

The Masonic Association. The virtues of its members, the best testimonials of its usefulness—the memories of Washington, Franklin, and Clinton, the brightest pledges of its purity.

Celebration at Walpole, Mass.—The anniversary of St. John was celebrated at Walpole, on the 24th. The oration was by the Rev. Mr. Streeter, of this city. The singing was under the direction of Col. Newhall, and the duties of host were well sustained by Mr. Clap. There were at the table about four hundred ladies and gentlemen—and the following were the toasts :

The Day. It is not the birth-day of a monarch, or the anniversary of a battle ; but it is consecrated to one whose fame and principles have filled the earth.

Freemasonry. True to the principles of the Arch, it gathers strength from the pressure that is intended to crush it.

Charity. It is no intermittent fountain : it flows forever.

Lafayette. His actions are the best eulogium of his principles.

Clinton. The public benefactor, who has left his name for another age, and his children to the cold gratitude of this.

Washington and Warren. One rests in an humble grave,—a splendid pillar will attract the pilgrim to the other : but neglect cannot diminish their glory, or monuments increase it.

Ferdinand VII. Whose judges are inquisitors, and whose process is the rack : May he soon enjoy, himself, the tender mercies he has often prepared for others.

The Clergy. Good preachers give us fruits, not flowers.

The Ladies. A foe to Beauty is an enemy to Nature.

Celebration at Leominster, Mass.—The anniversary of the patron saint of Freemasonry was celebrated at Leominster on the 24th of June last, by Aurora Lodge and other Lodges in the vicinity. Thomas Chapter from Princeton, also attended by invitation. A procession was formed of two hundred brethren, and about one hundred ladies, which with a band of music, moved to the meeting house, where after prayers, a truly excellent oration was pronounced by brother J. G. Carter, of Lancaster. The effect of these performances was much increased by the fine manner in which the hymns, &c. were sung, accompanied by the organ. On leaving the church, the procession proceeded to a tent erected on an adjoining green, where a sumptuous dinner was provided by Capt. E. Balch. A dinner was also prepared for the ladies in the hall of the hotel. R. W. Benjamin Rugg, Master of Aurora Lodge, presided. After dinner many sentiments were given, from which the following are selected.

Freemasonry. She has descended from heaven to lead us home.
Freemasonry. Man cannot destroy her, for she is blessed by God.

The following toast was sent to the ladies:

The ladies. Heaven's best gift to man: let the gift be gratefully received and fondly cherished by every mason.

From the ladies to the masons:

The Masonic Fraternity. We have *Faith* in their good intentions, *Hope* for success, and *Charity* for their imperfections.

Celebration at Lowell, Mass.—The 24th was celebrated at Lowell by appropriate services. The address was delivered by Rev. Mr. Freeman. The public exercises are spoken of as highly respectable, and gratifying to the numerous auditors. The masonic brethren formed a procession at Masonic Hall, and moved to Mr. Carter's Hotel, where a large company dined, and closed the day by the festivities of the board.

Celebration by the Grand Lodge of Rhode Island.—The Grand Lodge of Rhode Island, celebrated the festival in an appropriate manner, at Fayette Lodge, in Cumberland. A procession was formed at the Hall, composed of about two hundred masons and three hundred ladies, which proceeded to the meeting-house, where an address was delivered by the Rev. Br. Taylor. The company sat down to an excellent dinner prepared by Mr. Otis Mason.

Celebrations in North Carolina.—The anniversary of St. John the Baptist was celebrated in Raleigh, by Hiram Lodge. The members of the Fraternity moved in procession to the Baptist church, where they were addressed, in an appropriate discourse, by the Rev. Bro. J. O. Freeman. After which they returned to the masonic hall, and partook of an excellent dinner, provided for the occasion.

The day was also celebrated at Tarborough. A procession, consisting of the Grand Royal Arch Chapter, (then in session at that place,) Concord Chapter and Lodge, was formed at the masonic hall, and proceeded to Trinity Church, where an eloquent oration was delivered by the Rev. John Armstrong, of Nashville, a member of the Fraternity. The procession then returned to the hall, where the brethren sat down to an elegant dinner, furnished by Concord Lodge.

The festival was likewise commemorated at Enfield, Halifax co. by Enfield Lodge, in the usual manner. The oration was delivered by Bro. A. S. H. Burges.

MORGAN EXCITEMENT.—The extent to which the Morgan excitement is carried, says the New-York Gazette, is totally unworthy a civilized thinking community. Friendships of long standing have been destroyed, the ties of affection sundered, and discord and animosity sown in families that would otherwise have remained in amity and peace. The course pursued by the "Morgan men" betrays a recklessness and a want of principle and honour almost unexampled. The week before last, the body of an unknown man was found drowned in a creek near the village of Tonawanta. The coroner's jury which sat over the body "agreed that there was no appearance of the man having been killed by design." But this was not satisfactory to the worshippers at the shrine of Morgan—(can they find none more worthy than such as he, of an apotheosis?) and the report was industriously circulated that it was the body of a Mr. Hamilton, who had been delivering 'anti masonic lectures,' and that he had probably fallen by the hands of Masons. So prevalent was this belief that a subscription was proposed to defray the expense of raising and examining the body, and it was said there could be no doubt that "another victim had been sacrificed." Unfortunately for all these probabilities, and no doubt to the great chagrin of the anti-masonic gentlemen, Mr. Hamilton has made his appearance in Buffalo alive, and in perfect health. It appears besides, that this is not the first time he has been reported *dead*. He was alleged to have been *poisoned* by the masons at Avon, last fall.

MISREPRESENTATION.—We saw it stated in the *Boston Patriot* a few days since, that the *Methodist Annual Conference*, convened at Rochester, N. Y. had passed a resolution declaring “*Freemasonry to be a moral evil.*” Now, whether this misstatement was made through *ignorance* or in the spirit of *malevolence*, is a matter of no consequence : fix it on either horn of the dilemma, and it still retains the characteristic *mark of the beast*. It is a base and slanderous falsehood, originating in a depraved groveling mind. We have it second from a very respectable clergyman of this city, who was present at the sittings of the Conference, that the subject of *Freemasonry was not even remotely referred to by that Convention*. Another falsehood, of a *political character*, originating in the Pittsburgh Messenger, regarding the same denomination of clergymen, has been industriously circulated about the country, for political effect. Such mean and pitiful artifices are resorted to only by the desponding poltroons of a sinking party. Nor are they regarded in a more favorable light by the intelligent and discerning part of community. Innumerable attempts of a like cast, have been made on the character of the masonic Institution, which, if traced, would be found to have their origin in sources alike corrupt and dishonorable.

FREEMASONRY IN ENGLAND. We learn by the English papers, says the Albany Record, that the whole number of Lodges registered with the United Grand Lodge of England, is only 816. Of these 783 have been instituted during the last century, and 132 the last 10 years. The increase for the last ten years is equal to the first thirty years of the century. Seven have been added during the last year. From this and other facts, we learn that, however other powers may restrict the order, it will flourish in every country where civil and religious liberty are enjoyed ; and more or less in proportion as that liberty is more or less universal. This we may prove by putting the increase of the order in England, and particularly in America, in comparison with any other nations on earth of proportionate population. The increase in America is doubtless double, in proportion to its population, to any other nation or country on the globe: and in England, we see as she advances in the liberal reform which she has gradually been making for the last two centuries, that the increase of masonic light bears the same invariable evidence of its love of liberty.

Ceremonies in Baltimore.—The Corner Stone of the Baltimore and Ohio Rail Road, was laid by the grand master of Maryland, assisted by the grand masters of Pennsylvania and Virginia, on the 4th inst. The usual ceremonies were observed. The venerable Charles Carroll was present and assisted in the performances. In the afternoon, the Knights Templars and members of Chapters, to the number of about two hundred, marched in "procession from the masonic hall to the Globe Inn, where they dined in a handsome Pavilion, formed and decorated in the style of a Knights Templars' Encampment. We have heard the Pavilion and other preparations for the dinner, spoken of as one of the most splendid and tasteful galas ever got up in Baltimore."

EXPULSIONS.—The following is a list of the persons who have recently been expelled from Federal Lodge, No. 15, holden at Randolph, Vt. for *unmasonic conduct*, and as being *unworthy* longer to hold a seat in any Lodge : Martin Flint ; Joseph Cochrane ; Darius Sprague ; William Hyde ; Daniel Tarbox ; William B. Chandler, *master masons* ; and Phineas Smith, *entered apprentice*. Orcutt Sprague from Social Master's Lodge, Williamstown, Vt.

CONSECRATION.—The members of the Royal Arch Chapter, and of Perseverance Lodge, No. 21, consecrated their new Hall on St. John's day, in Harrisburg, Penn. A procession was formed at 12 o'clock ; and an appropriate sermon delivered by a distinguished member of the order.

ELECTIONS. Officers of Macon Lodge, Geo. elected on the first December 1827.

N. Barker, M.; L. Fitch, S. W.; J. Chain, J. W.; R. Birdsong, T.; S. Rose, S.; E. Emanuel, S. D.; M. Simmons, J. D.; L. Eckley and A. B. Strong, Stewards.

The following gentlemen were elected officers of the Grand Lodge of Rhode Island for the ensuing year, viz:

P. Grinnel, G. M.; B. Merry, D. G. M.; S. Luther, S. G. W.; J. S. Cooke, J. G. W.; B. Clifford, G. T.; W. Humphrey, G. S.; P. Sayles, G. S. D.; W. C. Barker, J. G. D.; C. M. Nestell, G. M. Rev. D. Pickering, G. C.; O. Harris, G. S. B.; W. P. R. Benson, G. S. and T.

The following gentlemen were appointed officers of the Grand Encampment of Massachusetts and Rhode Island, at their meeting held in Providence, on the 22d ult.

J. Carlisle, G. M.; P. Grinnel, D. G. M.; J. J. Loring, G. G.;

J. Whitaker, G. C. G.; J. L. Blake, G. P.; R. Lash, G. S. W.; R. S. Spofford, G. J. W.; M. Richardson, G. T.; S. Howe, G.R.; J. Amee, G. W.; T. Power, G. S. B.; E. A. Raymond, G. S. B.; E. Oliver, G. S.

At the annual communication of the Grand Lodge of the State of N. Y. convened at the Masonic Hall, in New York city, on the 4th ult. the following brethren were unanimously elected, viz:

S. Van Rensselaer, of Albany, G. M.; H. J. Feltus, of N. Y. ci-ty, D. G. M.; E. C. Cozier, of Utica, S. G. W.; W. Esleeck, of Albany, J. W. S.; O. M. Lownds, of N. Y. city, G. S.; G. W. Heyer, of N. Y. city, G. T.; Rev. Dr. Reid, of Poughkeepsie, and Rev. Dr. Wainright, of N. Y. city, G. Chaplains.

At the annual meeting of the G. R. A. Chapter of the State of N. Hampshire, on the 17th ultimo, the following officers were elected for the ensuing year, viz:

F. A. Sumner, G. H. P.; J. W. White, D. G. H. P.; O. Heaton, G. K.; H. Chase, G. S.; C. Benton, G. T.; A. Cady, G. S.; J. Ney, G. C.; C. Gilman, G. M.; T. S. G. Gleason and A. Haynes, G. Stewards, D. Emerson, G. T.

Officers of the Grand Lodge of the State of Georgia, chosen at their annual communication, in Milledgeville, on the 3d of December 1827.

W. Schley of Louisville, G. M.; J. W. Jackson of Savannah, B. D. Thompson of Augusta and W. Y. Hansell of Milledgeville, D. G. Masters,; T. Stocks of Greenboro' S. G. W.; I. Hudson of Eatonton, J. G. W.; F. Geter of Milledgeville, G. T.; Thos. F. Green of do. G. S.; T. Darley of Louisville, G. C.; P. T. Schley of Sandersonville, G. M.; J. Keister of Milledgeville, S. G. D.; N. Barker of Macon, J. G. D.; J. T. Cushing and H. Darnell of Milledgeville, G. Stewards, J. Clark of do. G. T.

The following officers of Thomas Lodge, Munson, Mass. were elected Jan. 1828.

J. L. Reynolds, M.; E. Turner, S. W.; T. H. Brown, J. W.; L. F. Newton, T.; E. Norcross, S.; E. Phillips, S. D.; J. R. Flynt, J. D.; D. P. King, T.

Officers of Mount Anthony Lodge, Bennington, Vt. elected June 1828.

D. Henry, M.; L. Stanton, S. W.; H. Tuttle, J. W.; S. Scott, T.; S. H. Blackmer, S.; J. A. French, J. D.; H. Hall, S. D.; A. Marsh, and J. B. Chandler, Stewards, A. J. Haswell, T.